PAUL AND THE IDOLS.

THE GREAT WORK OF THE APOSTLE AT ATHENS.

Rev. Dr. Robert Court's Review of the Sunday School Lesson For July 16-The preme Being. He made the cosmos-the Altar to the Unknown God-The Folly of

Golden Text: God is a spirit, and they that worship Him must worship Him in spirit and in truth (John 1v. 2-4).

Lesson: Acts xvii, 22-31 After the conversion of the Philippian failer the apostle and his companious went to Thessalonica and Berea. Spiteful Jews rioted at Thessalonica and sent emissaries to stir up riot in Berea. Paul was sent on Here he staid several days. The idols be saw everywhere stirred up his soul. He spoke out his mind both to Jews in their own meeting house and to Greek in the Agora every day. Some of his hear-ers, curious to hear what he had to say, took him away to Mars hill, where they

might hear him quietly at full length Here our lesson begins: I-THE UNKNOWN GOD. (Verses 22, 23.) The preacher. (a) Paul the Apostle was the preacher. Renan, who cherished such a spite against Paul that he could not treat him with ordinary civility, is very angry at the attitude of Paul in respect to Greek art and worship. Around Paul on every side were temples, altars, statues the masterpieces of Greek art, models for all succeeding ages, the very fragments of which are deemed priceless and stored in the world's great museums as witnesses of a glory the like of which the earth will nover see again. Renan says Paul "saw all that, and his faith was not shaken. He was not startled. The prejudices of the iconoclastic Jew-a man insensible to plastic beauties-blinded him. He regarded those incomparable images as idols. 'His spirit was stirred up within him when he saw the city wholly given to idolatry. Ah, beautiful and chaste images, true gods and true goddesses, tremble. Lot here is he who will lift against you the hammer. The fatal word is pronounced—you are idols. The error of this ugly little Jew will be your sentence of death." Paul, however, can stand this criticism. In the interests of religion, purity of life and human elevation he is about to expose and denounce an impure and cursed worship, all the more dangerous and destructive that it enlisted beautiful in its service and defense. The first and second commandments were Paul's rule of worship, not the breathing forms of the chisel of Phidias or the grand temple of Athena—the matchless Parthenon. (b) Around him gathered the cultured crowd—philosophers, men of letters, versed in poetry, logic and the plastic arts; disciples of Zeno and of Epicurus, Plato-nists and Aristotelians, Greeks and Roman youth attending the Athenian schools. (c) He had been speaking to the Jews in their synagogue on their Sabbath day. Like Socrates, he went to the agora-the great place of public resort, the center of trade, law and fashion—on the week days. He spoke of Jesus to those cultured heathens. The death and resurrection of Jesus were always the dominant notes in all Paul's preaching. To the Athenians, with his Hebrew accent, his shabby garments, his

mologos," or chatterer, the word for a rook or crow, used by Aristophanes, being applied to smatterers and chatterers by those witty Greeks. The philosophers that he encountered were chiefly of the sects of the Epicureans and Stoics. Epicurus was born about 300 years before Paul came to Ath-ens. The Epicureans were agnostics of the Huxley type. No providence, no acwill, no life to come-such was their dreary creed. Professing to believe in gods that took no interest in human affairs, they were practically atheists. Mere pleasure was the highest end for man to pursue and enjoy. Zeno was the founder of the Stoics. They got their name from "stoa"—a porch—because they were wont to meet there. They were practically Pantheists, teaching that God was all things, that fate ruled all, that right was to be chosen and feeling suppressed. The later Stoics borrowed a good deal from Chrisadmirable summary of Stoicism: "Stoi-cism is essentially solitary. It is the exclusive care of one's own soul without regard

impetuous speech, he seemed but a "sper-

to that of others, and as the only important thing is purity of soul, when that purity is in too much peril, when one despairs of being victorious in the struggle one can end it as Cato did-by suicide. Thus philosophy is only apprenticeship to death and not to life. It tends to death by its images, by its apathy and by its repose, and resolves itself into a sublime selfishness." Farrar says, "In their worst degeneracies Stoicism became the apothessis of suicide and Epicureanism of lust." Remember, it was principally in response to the invitation of such philosophers that St. Paul delivered his great discourse on Mars

2. The address. (a) St. Paul begins like a Greek orator: "Men, Athenians"—just as Demosthenes would have done-a mark of the speaker's acquaintance with Greek literature and also of the reporter's accuracy. Only a skeleton of what he said is given, but that skeleton is correct as far as it goes. (b) St. Paul is conciliatory. He it goes. (b) St. Paul is conciliatory. He wishes to get a fair hearing. This is not seen so well in our English version as in the original Greek. "Too superstitious" sounds like a reproof. The word means "fearing much the gods," or being "very religious." The abuse of this feeling of reverential fear for the supernal powers is "superstition," but when properly enlightened it is the groundwork of genuine devotion. Paul gives them full credit for Paul gives them full credit for this feeling. The men of Athens were famed for their devotion to the gods. (c) He states why he called them devout. He had noted as he went through their city the objects of their worship -not acts of devotion paid, but the objects to which they paid their devotions—images and altars, temples and shrines. These he attentively noticed, gave good heed to, examined and

pondered, as the Greek word implies.

8. The noteworthy altar. (a) Whereas most of the altars were dedicated to well known deities—Zeus, Aphrodite, Athena, and the like, this altar was inscribed, AGNOSTOITHEOI—"To the Unknown God." There were such altars at Athens. Pausanias mentions them. Philostratus also speaks of them, and also the dialogue "Philopatris," ascribed to Lucian. St. Paul, finding an inscription of doubtful meaning, interprets it as if it meant a yearning after some other than the heathen gods ho were so unsatisfactory to the no minds in Greece. "Unknown God" has not the modern agnostic sense of "unknow-able God," for Paul professes to be about to make Him known as revealed in Christ.

Man can not find Him out, but He can
make Himself known to man. (b) They
worshiped the "Unknown God" unknowingly. Note—For Paul's purpose our English word "ignorantly" would have been

"unknown" which may be thus rendered: "The Unknown God whom you unknow ingly venerate—this object of your unwit ting service I announce unto you."

II-THE UNENOWS GOD MADE KNOWN (Verses 24-29.)

1. He is Creator and Sustainer of all. (a) The God whom Paul reveals is the only Su orderly universe with all its laws, and therefore He is supreme in power and wisdom over the universe and therefore is not the universe, as Pantheists affirm. made all things in the universe, and there fore He existed before the universe and from eternity as One that was not made, did not begin to be—as being the first cause of all things. He is Sovereign Lord and Master of all things as having made then and as disposing of them. Thus Paul refutes the Epicureans, the atheists. (b) such a Being-eternal, greater than the universe—cannot be contained in temples made by human hands. Neither can buman hands enrich Him with gifts and of ferings, as if He, Maker and Sovereign of all, needed anything at His creatures' hands. (c) On the contrary, His creatures get all that they are and have from Him.

that any one possesses he gets from God How vain, then, are man's altars, temples and sacrifices if meant to appease God and obtain His favor! 2. God is Lord over all mankind. (a) How farreaching is Paul's proclamation of the unity of the human race-"made of one blood"-therefore all akin to one another Here the pride of race, color and endowments s smashed with four words-"made of one blood." (b) Here, too, is the charter for emigration and immigration-authorizing every man to settle where he will be most at home, God having made all nations to

they can be best off. It is true that bounds have been appointed to the nations in the providence of God. He foreordained the procession of the ages and the limits of col onization, overruling war, greed, enterprise, for the greatest ultimate good to all. "For for the greatest ultimate good to all. I doubt not through the ages one increasing purpose runs!" (c) In nature and in provi lence revenling Himself, God was leading men to seek and find Him. That they did not was not His fault. See Rom. i, 19-21. Acts xiv, 15-17. The indwelling presence of God in all nature and in man shows how

dwell on all the face of the earth just when

near God is to each one of us.
3. Folly of idolatry. (a) St. Paul, after showing how God gives, sustains and pervades all creature life, quotes "certain" of the Greek poets who said men were "the offspring" of God. Aratus, a native of Tarsus in Cilicia, a countryman of St. Paul's, who flourished about 300 years before this discourse was delivered, distinctly said so in a poem called "Phænomena. Cleanthes, another Greek poet, also said so In his writings Paul quotes Menander, Eu ripides, Epinenides and Aristotle, showing at least some acquaintance with Greek classics. (b) His argument is as follows: Whatever is higher in nature than metal or stone cannot be fully represented by metal or stone. But man, as God's off spring-alive, intelligent, immortal-is bet ter than metal or stone and therefore can not be fully represented by metal or stone God, however, is infinitely more excellent than man, His offspring, and therefore what fails to represent man must necessarily fall infinitely short of representing God. Thus is idolatry-all forms of image worship-reduced to an absurdity.

III-THE UNKNOWN GOD REVEALED BY PAUL IS THE GOD OF JUDGMENT. (Verse

1. Patient with the perverse. (a) Not as the Epicureans thought was God asleep. He was waiting patiently to let men see bow far they could go. God overlookedcountability on man's part, no rewards or retribution after death, no free norance of Him and of His lawa (b) This was only for a time. Judgment lingered, ance-a change of mind and conduct-was now called for.

2. The great day. (a) God means not only to set all things right, but to show that all things are set right. A day of judgment is simply the final reckoning time. God does not need it, but we do in order to be fully convinced that God is just. (b) To judge the world is simply to put every man, acwill be in his proper circumstances-unhap tianity. Let me translate Victor Cousin's py for the wicked, happy for the righteous c) This will be done in righteousness. No innocent one will be punished, no guilty

one will escape. 3. A man is judge. (a) Paul states the New Testament doctrine that Jesus will be the final judge-as man, one of ourselves as God, knowing perfectly our case. This is fixed—ordained by God—a part of the divine government. (b) That Jesus is set on high with authority now and having the promise of future authority Paul is going on to prove by Christ's resurrection

RELIGIOUS BRIEFS.

The German authropologists, with Pro-fessor Virchow agreeing, hold that the Con-statt and Neanderthal skulls do not represent distinct and ancient races. The first was found among Roman pottery of the fifth century and the second in a gully, whither it had probably been washed from some burial ground. It is either the skull of an idiot or of a man with a diseased cra nium. Thus perishes a whole theory of preadamite mankind, The Christian Leader says, "Facile theories often topple down if one will wait long enough."

Here is an interesting passage from a late ermon by Canon Du Moulin of Toronto 'An aristocrat is not recognized as such in church. When the queen was baptized it was not as a duchess, but as a simple When she was confirmed, it was not as a princess, but as this Thy servant. When she was married, the words user were 'Wilt thou take this woman' not word of Victoria, queen of England. And when the sad, sad day comes when our betoved mother is no more she will be laid away to rest with the words, 'Insamuch as it has pleased Thee to take this our sister.'"

Dr. E. Winchester Donald says, "From a church kitchen to a church stage is, after all, not far." He does not believe that the church is a purveyor of amusements or that it should be such.

The Lutheran church had in this country 285,000 communicants. Throughout the world it has about 30,000,000.

One hears much about "logic in theology" and most of all from those who do not themselves show a scientific knowledge of logic. Their terms need defining—concept, co-ordinate, fountain, at and other words being used in a very loose sense.

If Jesus did not know what He was say ing when He spoke of Moses, David and Jonah, how shall we know that He knew what He was saying when He spoke of His own personality as the Son of God? That acems to have been the fix of the three students in Andover that lately professed

The electrical force of the human body, as the nerve fluid may be termed, is an espe-cially attractive department of science, as it

Life is His gift to all men. 2. Their very breath is His gift. 3. In short, everything

the nerve fluid may be termed, it an especially attractive department of science, as it exerts so marked an influence on the health of the organs of the body. Nerve force in produced by the brisin and conveyed by means of the nerves to the various organs of the body, thus supplying the latter with the vitality necessary to insure their health. The pneumogastric herve, as shown here, may be said to be the most important of the entire nerve aystem, as it supplies the heart lungs, stomach, bowels, etc., with the nerve force necessary to keep them active and healthy. As will be seen by the cut the long nerve descending from the base of the brain and terminating in the bowels is the pneumogastric, while the naperous liftle branches supply the heart, lungs and stomach, because in any way discreted by irritability or exhaustion, the nerve force which it supplies is lessened, and the organs receiving that diminished supply are consequently weakened.

Physicians generally fail to recognize, the importance of this fact, but treat the organ itself instead of the cause of the trouble. The noted specialist, Franklin Miles, M. D., L. B., has given the greater part of his life to the study of this subject, and, the principal discoveries concerning it are due to he edorat.

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Return of the Orkney Mermaid.

News has reached Kirkwall that the "mermaid" has again made her appearance at Deerness, Orkney. The creature has arrived at the same place now many summer, disappearing in the winter and returning again with fine weather. Last year a large sum of money was offered for its capture, and sportsmen tried to kill it. As it struck out to sea immediately it was fired at and search and sportsmen tried to kill it. ately it was fired at and was never again seen till now, it was thought it had been wounded or killed. Naturalists who have got a full description of the "mermaid" think it is an ocean seal, but the people of Deerness, who have watched it closely for years, say it has few if any of the seal's habits, and maintain it swims like a human being. At the present time it may be observed daily, being very partial to bright sunshine, but it rarely appears on dull days.

Safety Assured. Old Lady-Oh, I always get so nervous on a railroad. Don't you think we're goin at an awful rate?

-Scotsman.

Mr. Illuck-Y-e-s, but you needn't worry, mum; there won't be any acci-

"How do you know there won't?" "'Cause I've got an accident insurance ticket."-New York Weekly.

Hereditary. "Your daughter has a fine touch, Mrs.

Moriarty.' "Yis, so they do be tellin me, an sure tis no wonther, for she loves the pianny an niver tires of it. She has a great tashte for moosic, but thin that's ownly natural, for her gran'father had his head brokin wid a cornet at a picnic!"-Tit-

Some of the sheer or semitransparent toilets of the summer are made up unlined, to be worn simply over petticoats and half low underwaists of daintily tinted opalescent taffeta or surab silk.

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